

CONFIDENTIAL.]

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REPORT

ON

NATIVE PAPERS

FOR THE

Week ending the 7th August 1897.

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URIA PAPERS.

Nil.

ASSAM PAPERS.

Nil.

LIST OF NEWSPAPERS.

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
BENGALI.					
<i>Weekly.</i>					
1	"Bangavasi" ...	Calcutta	20,000	31st July, 1897.	
2	"Basumati" ...	Ditto	.....	29th ditto.	
3	"Hitaishi" ...	Ditto	800	3rd August, 1897.	
4	"Hitavadi" ...	Ditto	About 4,000	30th July, 1897.	
5	"Mihir-o-Sudhakar" ...	Ditto	1,250	31st ditto.	
6	"Sahachar" ...	Ditto	About 500	28th ditto.	
7	"Samay" ...	Ditto	3,000	30th ditto.	
8	"Sanjivani" ...	Ditto	3,000	31st ditto.	
9	"Som Prakash" ...	Ditto	800	2nd August, 1897.	
10	"Sulabh Samachar" ...	Ditto	.....	31st July, 1897.	
<i>Daily.</i>					
1	"Banga Vidya Prakashika"	Ditto	300	30th and 31st July and 2nd, 3rd and 5th August, 1897.	
2	"Dainik-o-Samachar Chanderdrika."	Ditto	1,000	1st to 4th August, 1897.	
3	"Samvad Prabhakar" ...	Ditto	1,132	30th and 31st July and 2nd to 6th August, 1897.	
4	"Samvad Purnachandrodaya" ...	Ditto	200	29th to 31st July and 2nd and 3rd August, 1897.	
5	"Sulabh Dainik" ...	Ditto	Read by 3,000	30th and 31st July, and 2nd, 4th and 6th August, 1897.	
HINDU.					
<i>Fortnightly.</i>					
1	"Marwari Gazette" ...	Ditto	.....	11th and 25th July, 1897.	
<i>Weekly.</i>					
1	"Bharat Mitra" ...	Ditto	2,000	29th July, 1897.	
2	"Hindi Bangavasi" ...	Ditto	10,000		
PERSIAN.					
<i>Weekly.</i>					
1	"Hubbul Mateen" ...	Ditto	500	2nd August, 1897.	
URDU.					
<i>Weekly.</i>					
1	"Darussaltanat and Urdu Guide." ...	Ditto	310	29th July, 1897.	
2	"General and Gauhariasfi" ...	Ditto	330	30th ditto.	

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
	BENGALI.	BURDWAN DIVISION.			
	<i>Fortnightly.</i>				
1	"Pallivasi"	... Kalna	... .....	
	<i>Weekly.</i>				
1	"Bankura Darpan"	... Bankura	... 500	1st August, 1897.	
2	"Bankura Hitaishi"	... Ditto	... .....	3rd ditto.	
3	"Burdwan Sanjivani"	... Burdwan	... 250	27th July, 1897.	
4	"Chinsura Vartavaha"	... Chinsura	... 620	1st August, 1897.	
5	"Education Gazette"	... Hooghly	... 1,280	30th July, 1897.	
	BENGALI.	PRESIDENCY DIVISION.			
	<i>Weekly.</i>				
1	"Murshidabad Hitaishi"	... Murshidabad	... 696	28th July, 1897.	
2	"Murshidabad Pratinidhi"	... Berhampore	... 300	.....
3	"Pratikar" ...	... Ditto	... 603	30th July 1897.	This paper is neither regularly published nor regularly issued.
	URIYA.	ORISSA DIVISION.			
	<i>Weekly.</i>				
1	"Sambalpur Hitaishini"	... Bamra in the Central Provinces.	.....	.....
2	"Samvad Vahika"	... Balasore	... 190		
3	"Uriya and Navasamvad"	... Ditto	... 309		
4	"Utkal Dipika"	... Cuttack	... 480		
	HINDI.	PATNA DIVISION.			
	<i>Monthly.</i>				
1	"Bihar Bandhu"	... Bankipur	... About 600	20th July, 1897.	
	<i>Bi-weekly.</i>				
1	"Aryavarta" ...	... Dinapur	... 1,000	28th and 31st July, 1897.	
	URDU.				
	<i>Weekly.</i>				
1	"Akhbar-i-Al Punch"	... Bankipur	... 500		
2	"Gaya Punch" ...	... Gaya	... 400	2nd August, 1897.	
	BENGALI.	BHAGALPUR DIVISION.			
	<i>Fortnightly.</i>				
1	"Gaur Varta"	... Malda	... .....	
	BENGALI.	RAJSHAHI DIVISION.			
	<i>Weekly.</i>				
1	"Hindu Ranjika"	... Boalia, Rajshahi	... 243	28th July, 1897.	
2	"Rangpur Dikprakash"	... Kakina, Rangpur	... 180		This paper is not regularly published for want of type.
	HINDI.				
	<i>Monthly.</i>				
1	"Darjeeling Mission ke Masik Samachar Patrika."	... Darjeeling	... 700		
	BENGALI.	DACCA DIVISION.			
	<i>Fortnightly.</i>				
1	"Faridpur Hitaishini"	... Faridpur	... .....	30th July, 1897.	
2	"Kasipur Nivasi"	... Kasipur, Barisal	... 315	30th ditto.	

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
<i>Weekly.</i>					
1	" Barisal Hitaishi "	Barisal	...	.....	30th July, 1897.
2	" Charu Mihir "	Mymensingh	...	900	26th ditto.
3	" Dacca Prakash "	Dacca	...	2,400	1st August, 1897.
4	" Sanjay "	Faridpur	...	.....	30th July, 1897.
5	" Saraswat Patra "	Dacca	...	About 600	31st ditto.
<i>ENGLISH AND BENGALI.</i>					
<i>Weekly.</i>					
1	" Dacca Gazette "	Dacca	...	500	2nd August, 1897.
<i>BENGALI.</i>					
<i>CHITTAGONG DIVISION.</i>					
<i>Fortnightly.</i>					
1	" Tripura Prakash "	Comilla	...	900	
<i>Weekly.</i>					
1	" Sansodhini "	Chittagong	...	120	30th July, 1897.
<i>BENGALI.</i>					
<i>ASSAM.</i>					
<i>Fortnightly.</i>					
1	" Paridarshak-o-Srihattavasi "	Sylhet	..	.....
2	" Silchar "	Silchar, Cachar	...	.....

I.—FOREIGN POLITICS.

The *Dainik-o-Samachar Chandrika* of the 3rd August observes that the Government annexed Swat, notwithstanding its former assurance to the frontier tribes that their territories would never be annexed. Sir Charles Aitchison, Sir David Barbour and other retired Anglo-Indian officials of note protested against this act, and observed that the annexation of Swat would involve Government in great difficulties. Their prophecy has now come to be fulfilled, and the Tochi and Malakand risings are likely to prove serious and make a serious drain upon the Indian finances. The risings will no doubt be put down, but not before the shedding of a good deal of blood and the spending of a large amount of money.

DAINIK-O-SAMACHAR
CHANDRIKA,
August 3rd, 1897.

The Tochi and Malakand risings.

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II.—HOME ADMINISTRATION.

(a)—Police.

2. The *Bihar Bandhu* of the 20th July considers it probable that somebody to whom the oppressions caused under the plague regulations had been unbearable murdered

BIHAR BANDHU,
July 20th, 1897.

Mr. Rand and Lieutenant Ayerst.

3. A correspondent of the *Hindu Ranjika* of the 28th July complains of the utter neglect of duty by the chaukidars of village Munigram in the Rajshahi district. Their sole duty consists in waiting upon the daroga

HINDU RANJIKI,
July 28th, 1897.

A complaint against some village chaukidars. Babu when he comes on tours of inspection, and procuring for him fish and milk. They do not even regularly attend the thana, but bribe the munshi into making false entries of attendance.

HITAVADI,
July 30th, 1897.

4. The *Hitavadi* of the 30th July says that the *Pioneer* expressed its regret that it had no information to give about the Calcutta riots. But it has now made amends by publishing a communication from its Calcutta

SANJAY,
July 30th, 1897.

correspondent to the effect that most of the accused rioters are low class Hindus, and that a Bengali B. A. betrayed his feeling by throwing brickbats at the police. Does the *Pioneer* expect to increase its importance by publishing such false statements?

MIHIR-O-SUDHAKAR,
July 31st, 1897.

5. The *Sanjay* of the 30th July is anxious that there should be a satisfactory enquiry into the suspicious death of a female at Bangeswardi, within the Bhusna thana of the

MIHIR-O-SUDHAKAR,
July 31st, 1897.

A suspicious death in a village in Faridpur. It is said that the village chaukidar used to work and sleep in the house in which the death took place.

MIHIR-O-SUDHAKAR.

6. The *Mihir-o-Sudhakar* of the 31st July says that the Government of Bombay has done wrong to inflict an unjust punishment on the Poona people before ascertaining who

MIHIR-O-SUDHAKAR.

The punishment of the Poona people. is guilty for the Poona murders. Mr. Lamb's circular relating to the detection of the offenders has as yet produced no result. And even the proclamation of a handsome reward has failed to bring the real offenders to justice. There is, again, a rumour that Mrs. Ayerst in her deposition spoke to the murders having been committed by a European. If Mrs. Ayerst's statement be correct, why are the residents of Poona being harassed for no fault of theirs? Punishment before trial is indeed a strange sight in Her Majesty's dominion and under the upright British Government, which always loves its subject people. The Bombay Government has acted rashly in so severely punishing its subjects whom it should regard as its sons. If the Poona people had been punished after their guilt had been ascertained on enquiry, no one would have objected to the punishment.

7. The same paper contains the following observations on the Talla riot:—

MIHIR-O-SUDHAKAR.

The Talla riot. In answering the question whether the Talla riot was a local disturbance or one which extended over the whole country, it must be said that it was a purely local affair and had nothing to do with the rest of the country. Similar disturbances in connection with the execution of civil court decrees regarding the possession of land are very common in the

mufassal. But no one ever says that the whole country has anything to do with them. The Musalman residents of other places had nothing to do with the Talla riot which was caused entirely by some uneducated and ignorant Musalmans labouring under some misapprehension. It is not probable that the action of these few misguided people could mislead the entire Musalman population of the country. Not to speak of educated Musalmans, who had not the least sympathy with the rioters, the disturbance did not receive any support or countenance even from common Muhammadan residents of parts of the town away from Talla. Musalman correspondents, too, from different parts of the country have written to express their regret at the unhappy occurrence. Every Musalman, indeed, has been grieved and alarmed to find that a disturbance caused by coolies is tarnishing the good name of the whole Musalman community. The Government of India itself, keen-sighted as it is, has called the disturbance a mere local affair. But the Anglo-Indian editors, who seldom hesitate to make a mountain of a mole-hill, are implicating the whole country in the riot and are publishing such exaggerated reports of the occurrence as will startle anybody who may read them. The writer, for himself, has not seen any cause of alarm in the riot, and has all along regarded it as a merely local disturbance.

Then, it is asked, why did not the leaders of the Musalman community come forward at the outset to put a stop to the riot, and was it for fear of a martial law that they at last issued a *futwa* and exerted themselves to pacify the rioters?

The truth is that the Musalman leaders in Calcutta hardly knew that there was a place named Talla near Calcutta and that there was a *masjid* there. When, therefore, the report of the pulling down of the Talla *masjid* spread through the town, they pooh-poohed it as mere unfounded rumour. It was not till the police and the military, fully equipped, marched to Talla and several ignorant and illiterate Musalmans were killed, wounded or arrested that they could believe in the correctness of the report. About this time two respectable men from the Pathuria Ghata Rajbari saw Maulvi Serajul Islam and asked him to take steps to put a stop to the riot, assuring him at the same time that the Maharaja Bahadur was willing to make over the disputed piece of land for the construction of a *masjid*. The Maulvi himself being unwell, at the time, asked some other Musalman leaders to accompany the two Hindu gentlemen with a view to settle the matter. The party first went to the Commissioner of Police and having acquainted him with the proposal of the two Hindu gentlemen, proceeded to the Maharaja's house. What happened there is too well known to need repetition. All this happened in the course of the first day of the riot, when the Musalman leaders were not yet fully aware of the true cause and the circumstances of the disturbance. When later they came to know of that cause, the Rajbari incident for some little time prevented their taking any other steps to pacify the rioters. At last, when the Maharaja announced that his brother had received no authority from him to enter into any negotiations with the Musalman leaders, the latter issued the *futwa* and put a stop to the riot. This is the head and tail of the whole affair. It is strange that Hindu and Anglo-Indian newspapers should be raving like mad men over this small affair.

SOM PRAKASH,
August 2nd, 1897.

8. The *Som Prakash* of the 2nd August publishes a letter on the Talla riot, from which the following is taken:—

It has been learnt from a reliable source that the leaders of the Muhammadan community, namely, Haji Nur Muhammad Jakaria, Maulvi Shams-ul-Huda, Maulvi Seraj-ul-Islam, Prince Bakhtiar Shah, Nawab Syed Ameer Hossein, Mr. Justice Amir Ali, Syed Muhammad Tahir, Maulvi Abdul Hamid, Maulvi Muhammad Yusuf, Maulvi Abdur Rahman, Maulvi Abdul Karim, Maulvi Abdul Jubbar Khan, Maulvi Abdul Salam, Haji Abdur Razak, Maulvi Delawar Hossein Khan, Mr. A. Hassan, Mr. Abdul Hossein Khan, Dr. Ayetulla, Maulvi Budruddin Haidar, Nawab Ahsanulla Bahadur of Dacca and the *Matwalli* of the Hooghly Imambara, and the Muhammadan Literary Society and the Central National Muhammadan Association in Calcutta did their best by word and writing to put a stop to the riot. People who say that the rioters had the sympathy of every Musalman, are wrong and are actuated by malice. It is hoped that the authorities will not believe these short-sighted men, who have seized the opportunity to vent their malice against the Musalmans and prove

themselves to be supporters, well-wishers and advisers of the Government. The editor of a certain newspaper says that the present riot was due to the undue favour which Government from fear had been showing to the Musalmans since the murder of Lord Mayo by Shere Ali and of Justice Norman by Abdulla. It is, says the writer, this policy of showing indulgence to the Musalmans which has made them so audacious and led them to commit oppressions on the Hindus. The idea is perfectly ridiculous that, frightened by the murders of Lord Mayo and Justice Norman by two Musalman ruffians, the Government is appointing even incompetent Musalmans to high posts under it. The truth is that Government has appointed some Musalmans to high posts in the public service simply to encourage the Musalmans, who are still far behind the Hindus in the race for progress. The authorities know well enough that the Musalman community at large had no complicity in the murders of Lord Mayo and Justice Norman. If a suspicion of such complicity had been excited, a proper enquiry would undoubtedly have been made at the time.

Another newspaper attributes the riot to the excitement caused among the Musalmans of India in consequence of the Sultan's victory over Greece. Strange theory this! What victory of the Sultan's led to the Shambazar riot?

The correspondent, then, takes the old and experienced editor of the *Som Prakash* to task for charging, in a recent article, the whole Muhammadan community with want of loyalty to the British Government, as the accusation has wounded the feelings of every educated and respectable Musalman.

9. Referring to the case instituted by Babu Girish Chandra Mukharji, M.A.,

The case against Inspector Marklew. against Inspector Marklew, the *Dainik-o-Samachar Chandrika* of the 3rd August observes that the com-

plainant is a man of position, and the charge against the Police Inspector is serious. The case has drawn the public attention, and should also draw the attention of the Lieutenant-Governor and the Police Commissioner.

DAINIK-O-SAMACHAR,

CHANDRIKA.

August 3rd, 1897.

(b)—Working of the Courts.

10. The *Charu Mihir* of the 26th July says that when one Balaram Sarkar

A memorial against the Deputy Magistrate of Kishorganj. came before Mr. Harris, Magistrate of Mymensingh, to make an affidavit in support of the memorial he had submitted against the Deputy Magistrate of Kishorganj, Mr. Harris was enraged and abused him. Such conduct was not proper for a man in Mr. Harris's position.

CHARU MIHIR,
July 26th, 1897.

The Magistrate intimated to the memorialist's pleader that he would come down to Kishorganj and hold a personal investigation. But he has not yet come down to Kishorganj, nor is it known when he will do so. It will be difficult to elicit the truth in regard to the charges contained in the memorial if a long time is allowed to elapse. In the meantime the Deputy Magistrate ought to be transferred, for people may fear to tell the truth against him if he is in the station. Mr. Harris should soon make an enquiry into the complaints.

11. The same paper hopes that Government will take due notice of the

Uncivil conduct of Mr. Bonham-Carter. conduct of Mr. Bonham-Carter, Magistrate of Dinajpur. Dinajpur, who one day called Babu Madhusudan Rai, a pleader who was defending an accused in his court, "silly fool," in consequence of which both the pleader for the accused and the pleader for the complainant immediately left his Court, and the whole Dinajpur Bar have since resolved not to appear before him. Babu Madhusudan has brought a complaint against the Magistrate.

CHARU MIHIR.

12. A correspondent of the *Basumatî* of the 29th July says that on the

A complaint against Mr. Craven, Sub-Deputy Collector of Dumka. 24th June last Mr. Craven, Sub-Deputy Collector of the Sonthal Parganas, ordered the town *mandal* of Dumka to procure for him three carts. The *mandal*, after an ineffectual attempt to carry out the order, at last told one Rishu Shaha to send his three carts to the Sub-Deputy Sahib's house. But Rishu refused to comply with the request, because his bullocks were tired after the day's labour, and his cart drivers were gone away. On the matter being reported to the Sub-Deputy Collector, that official not only gave the *mandal* a sound thrashing, but proceeded to Rishu Shaha's house, took away his carts and

BASUMATI,
July 29th, 1897.

bullocks, and gave his son a sound beating. Rishu hearing of this, went with his son and some other men to make a complaint before the Deputy Commissioner. On the way, however, they were met by Mr. Cumming and Mr. Craven, and the latter told Mr. Cumming that Rishu and his son were coming to attack him. On Rishu's representing the truth to Mr. Cumming, that officer seemed to relent and told the *mandal* to bring Rishu and his son to his cutcherry the next day.

HITAVADI,
July 30th, 1897

13. The *Hitavadi* of the 30th July writes as follows:—

We hear that Mr. Justice Jenkins will go away
Mr. Justice Jenkins. on leave for a few months. Although we have got
much to say about him, we have hitherto refrained from speaking of him. But
we shall say to-day what we have to say, and shall feel obliged if he attends to
it during the leisure he will now enjoy. We hear that he is dead against us—
a circumstance which grieves rather than terrifies us. Still we should like to
conciliate him by saying a few words.

In our issue of the 5th March 1896 we were prompted by our sense of duty to make certain objections to the appointment of Mr. Jenkins as a Judge of the Calcutta High Court. We had an impression that the pay which would secure the services of an able native in this country would not secure the services of an equally able Englishman, and we concluded from the practice of eminent barristers in this country that in England, too, barristers in possession of a good practice must decline to accept Judgeships. We had then heard nothing of Mr. Jenkins' success in his profession, and we therefore took him for a briefless barrister, and expressed the opinion that Government would have done better to have appointed either Mr. Lalmohan Ghosh or Babu Rashbihari Ghosh, both of whom we considered far abler men than Mr. Jenkins.

When the above remarks were written, Mr. Jenkins had not yet arrived in India. He came to Calcutta long after, probably on the 29th April. It is, therefore, improbable that he knew anything of our writing against him. Nor is it likely that he came to know of it subsequently through some mean-minded wretch. So we could not take Mr. Justice Jenkins for a Judge who was ill-disposed towards us. All suspicion of the kind was also prevented by his desiring a compromise in the defamation case against us, and favouring us with a chair in the dock without our asking for it. We did not suspect any such thing even when our trial ended, and we were sentenced to nine months' imprisonment.

We were sent to jail on the 27th January. We thought that we should have no longer anything to do with Mr. Justice Jenkins. But scarcely eight days had elapsed when we were surprised to find Mr. and Mrs. Jenkins in the jail, and still more surprised to find him making enquiries about us of the jailor, as was clear from the jailor's pointing his finger at us. Mr. Justice Jenkins is not a visitor of the jail. Not even the oldest jail officers had probably ever seen a Judge of the High Court visiting the jail. Mr. Justice Jenkins himself had without doubt never before visited the jail. But not even when we saw all this, did we suspect that he was so ill-disposed towards us. We thought that he had only come to visit the jail.

Later on we prayed, with a view to being able to write in the *Hitavadi*, to be reckoned as a misdemeanant of the first class, and the Superintendent of the Jail and the Inspector-General of Jails recommended us for the privilege, but the Commissioner of the Calcutta Police expressed the opinion that the Lieutenant-Governor's permission should be taken. Our petition was accordingly sent to His Honour, and we were informed in reply that Mr. Justice Jenkins had grave objections to our being reckoned a misdemeanant of the first class. We were now for the first time convinced that Mr. Justice Jenkins was ill-disposed towards us, or why should he make such an objection when our offence "involved no moral turpitude" and when our position in our country was by no means inferior to that of his in his own.

More in our next issue.

HITAVADI.

14. The same paper says that Mr. Pope, District Judge of Dinajpur, is
Mr. Pope, District Judge of becoming unpopular. Some of the charges against
Dinajpur. him are as follows:—

(1) He requested many to purchase tickets for the performance of a European elocutionist, and pronounced, in open Court, the manners of the Maharaja as boorish, simply because, being engaged at the time in *puja* (worship),

the Maharaja could not see the elocutionist when he went to him armed with a letter of introduction from Mr. Pope.

(2) He asked his landlord to apologise to his *khansama*, simply because the former's *syce* had a quarrel with the *khansama*.

(3) He is ill-disposed towards the local Musalman gentlemen.

(4) He ridiculed a pleader, saying that his speeches had a soporific effect on his punkha-puller, called an *amla* a monkey, and dismissed a punkha-puller for coughing in his presence.

15. The same paper says that many will probably be glad to hear of Mr. Ainslie's transfer. But the writer

expected quite another result from the writings

against that officer in this paper and the interpellation about him in the Bengal Council: he feared that Mr. Ainslie would be promoted. But the days of promotion for misconduct are gone by. The writer heartily thanks the officiating Lieutenant-Governor for attending to his complaint against Mr. Ainslie.

16. The *Faridpur Hitaishini* of the 30th July complains that Babu

Babu Kaliprasanna Sarkar, Deputy Magistrate of Faridpur, records the deposition of complainants and witnesses in such a manner, that it becomes impos-

sible for the defendants' pleaders to prove their clients' innocence. Many thousands of people have gone to jail in consequence of this practice. One Ainuddi lodged information in the Sadarpur outpost that Sridhar Chakravati had burned down the houses of several tenants of his master. The case was sent up in A Form by the Police Inspector. Kaliprasanna Babu who held a preliminary investigation in the case committed the case to the Sessions, and reported against the Police Sub-Inspector, whose answers to several questions were not such as he wished to have. Afraid of losing his appointment, the Sub-Inspector said more in the Sessions Court than he knew. But finding the evidence conflicting and the record of the deposition penned through at places, the Sessions Judge dismissed the case. On the strength, however, of such an unsatisfactory record as this, many witnesses committed by the Deputy Magistrate for perjury have been punished.

17. The *Dainik-o-Samachar Chandrika* of the 1st August has the follow-

ing :—
Mr. Tilak's case.

Mr. Tilak has been prosecuted under section 124A of the Indian Penal Code. The offence defined in that section is a serious one, and the punishment prescribed is consequently very severe. To bring the offence home to the accused, it will not be enough to say that he tried to create disaffection. An impartial Judge and an impartial jury must be convinced that his writings had the effect of creating disaffection. There are numerous English precedents on the subject. There are numerous English cases in which the charge of sedition was not established in the opinion of the Judge and the jury. The prosecution should prove that the accused had a motive to incite disaffection, that his object was not to point out the flaws or defects in a Government measure, or to bring its oppressive character to the notice of the Government, that his object was not to guide and warn the Government, that his comments were not intended to excite a disapprobation of Government measures, but to excite disaffection. The Judge and the jury in the case should act with unflinching honesty. Justice should be their only concern. They should banish all other considerations from their minds and interpret the law honestly and straightforwardly. The Judge should look upon himself as justice incarnate, and the jury should think that they are in God's presence. If they do not do so, they will not be able to do justice in the case.

18. The *Habil Mateen* of the 3rd August is sorry that Maulvi Hadaitur

The conviction of Maulvi Hadai. Rasool, of Lucknow, the most learned and popular preacher among the Musalmans, has been convicted and sentenced to one year's imprisonment on a charge of using some words in the course of a lecture which have been understood to be directed against the Queen. The people of Lucknow were so overawed at the arrest of the Maulvi, that during his trial no pleader dared to appear in his behalf, and when bail was offered, no one stood security for him. Maulvi Hadaitur Rasool is an honest and peace-loving gentleman. It seems impossible that the Maulvi should fall foul of the Queen-Empress. The sentence, too, is very heavy for the poor Maulvi,

HITAVADI,
July 30th, 1897.

FARIDPUR
HITAISHINI,
July 30th, 1897.

DAINIK-O-SAMACHAR
CHANDRIKA,
August 1st, 1897.

HABIL MATEEN,
August 3rd, 1897.

Considering his piety and simplicity, the Maulvi deserves leniency at the hands of the local officers. It is to be hoped that his case will be reconsidered.

(d)—*Education.*

SAHACHAR,
July 28th, 1897.

SAHACHAR.

HITAVADI,
July 30th, 1897.

HITAVADI.

SAMAY,
July 30th, 1897.

SAMAY.

19. The *Sahachar* of the 28th July says that by conferring on Dr. Mahendra Lal Sircar the degree of D. L., the Calcutta University has repaid only a small portion of the deep debt of gratitude which India owes to that scholar, who is one of the most disinterested well-wishers of his country. For years Dr. Sircar has been the guide of the Calcutta University, and it is through his efforts that the Indian Association for the cultivation of science—an institution which is destined to mark an era in India's material progress—has been established. Another useful institution, the Deoghur Leper Asylum, owes its existence to the charity of Dr. Sircar.

20. The same paper does not care to believe that there is any truth in the complaints against the Professors of the Presidency College, Calcutta. The Professors, it is said, do not take that interest in their work or in their pupils which is expected of them. These complaints, probably, have their origin in the absence of that sympathy between teachers and pupils which prevailed in the past. It is hoped that the Professors will listen to the grievances of their pupils.

21. The *Hitavadi* of the 30th July has received the copy of a petition against the Superintendent of the Dacca Survey School containing serious charges. The authorities are certainly enquiring into the charges, and the writer will say nothing till the official enquiry is concluded.

22. The same paper says that the Ravenshaw College too has got two female students in its B. A. class. The writer does not like the idea of young men and women studying together, and guardians of the young men will object to such a practice, even if the guardians of the young women do not object to it.

23. The *Samay* of the 30th July regrets that the Government is retrenching its educational expenditure. It has now become its settled policy to stop or reduce its aid to the village schools. Inspectors of Schools, with a view of winning the approbation of the Government, often recommend a discontinuance of aid to a school on the flimsiest pretexts. Village schools cannot exist without a substantial grant-in-aid. The inefficiency of their teaching staff is due to the small remuneration which they are paid. Half-starved teachers are always on the look out for better prospects, and cannot be expected to do their work properly. If the stopping of aid to village schools goes on at this rate, most of them will have to be abolished.

There is another complaint against the Education Department. It has laid down that the number of free students in an aided school should not exceed 5 per cent. of the number on its rolls. This rule will stand in the way of the education of many poor but intelligent boys.

24. An "old teacher" writes in the same paper, complaining of the prevailing want of discipline among the Indian school boys. No attempt is made in private schools and colleges to maintain discipline among the pupils. These schools and colleges have entirely to depend upon fees paid by the students. They are, so to speak, conducted on commercial lines, and cannot afford to offend their customers. If Dr. Martin, instead of keeping himself busy about the falsification of age and transfer certificates, can devise some means of increasing the pecuniary resources of the private schools and colleges in the province, it will go a long way towards the improvement of the moral tone of the Indian students. A crushing and unnatural discipline is not what is wanted. True discipline of the mind should be the object of every educational institution. Without such discipline, moral training is impossible. And without moral training, neither Blackie nor the Bible, neither Smiles nor the Gita can make any impression on the heart.

25. The *Sulabh Samachar* of the 31st July has the following on the admission of two female students into the Presidency

Female students in the Presidency College:—

We protest against the admission of female students into the Presidency College. We have all along protested against the education of boys and girls on the same lines. We protested when the Bethune College undertook to prepare its students for the University examinations, but our cry was a cry in the wilderness. We are ourselves conducting the Victoria College on salutary lines. Our educated men, however, are trying their best to unsex their women. As they have sown, so must they reap, and must not lament. It is a pity that there are men who fail to understand that there is a difference between a man and a woman—a difference which is ingrained in their moral constitution, a difference which is observed even in the animals. The woman is born for love, the man is born for action. The woman's sphere is laid at home. She is to bear and nurse and educate children, and her male partner is to help her in establishing the reign of love and peace at home. It breaks our hearts to contemplate that the woman should be drawn out of her legitimate sphere and made to compete with the sterner sex in the hard struggle for existence. It is, indeed, delightful to look at little girls dressed like boys, but it is contemptible to unsex them. Let us give up the idea of opening schools and colleges for the turning out of girl graduates. The idea of letting grown up boys and girls, among whom religiousness and spirituality are by no means the ruling principles, read together fairly staggers us. The world exists for spirituality and not for sensuality. Christ says that "whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" and "If thy right eye offend thee, pluck it out and cast it from thee." It has been the height of folly to allow grown-up boys and girls to read in the same class.

26. The *Bangavasi* of the 31st July is glad that the Senate of the Calcutta University has conferred the title of D. L. upon Honour to Dr. Mahendra Lal Dr. Mahendra Lal Sircar. The doctor is a veteran Sircar.

English scholar and an eminent scientist. The Senate ought to have honoured him long ago. But better late than never. The "Indian Association for the Cultivation of Science" is one of Dr. Sircar's greatest achievements, and it is a relief that the Senate has at last performed a duty.

27. The *Chinsura Vartavaha* of the 1st August complains against Mr. Billing, Principal, Hooghly College. Mr. Billing is an M. A. of the Calcutta University, having

obtained that degree after two or three unsuccessful attempts. He is, however, placed over native lecturers who are Roychand-Premchand scholars. In the revised educational scheme it is distinctly laid down that Roychand-Premchand scholars will be placed over M. A.'s. But this rule has been disregarded in the present case. Mr. Billing's Principalship is sure to lower the *status* of the Hooghly College. The best students of the College are already leaving it. The English Honours students are in despair, and those that are yet in the College are sure to leave it at the earliest opportunity. The Principal is aware that the Professors are all far better men than himself, and he is, therefore, bent upon impressing upon them an idea of his own importance. Ill mannered and ill educated, he does not even hesitate to insult the Professors. He is, however, trying his best to be on good terms with the students and their guardians. His indulgence to the students is sure to spoil them. The authorities should inquire into the causes of the dismissal of two college servants, one of whom, a punkha cooly, was thrashed by the Principal in the presence of Professors and students. There has been a temporary vacancy in the Branch School, for which many B. A.'s of the Hooghly College applied. The Principal, however, has offered the post to a student of the Krishnagar College who was his pupil and passed the B. A. Examination with Honours. This gentleman has been given a room in the College boarding-house, and is allowed to come to the school at 11 A.M., after attending law lectures. The other teachers, however, have to attend the school at 10 A.M.

(e)—Local Self-Government and Municipal Administration.

28. The *Sanjay* of the 30th July asks whether, now that a ferry has been established at Bazarghat, Faridpur, none will be allowed to cross over but those who pay the

SULABH SAMACHAR,
July 31st, 1897.

BANGAVASI,
July 31st, 1897.

CHINSURA
VARTAVAH,
August 1st, 1897.

SANJAY,
July 30th, 1897.

prescribed toll. If such be the case, the many starving poor who come every day to Faridpur from the other side of the khal to beg, will be put to great difficulty.

DACCA PRAKASH,
August 1st, 1897.

29. The *Dacca Prakash* of the 1st August complains that by an arrangement of the District Magistrate of Dacca, the Municipal questions in Dacca. District Board has been made to spend Rs. 1,469 on the repair of a road on which the Municipality used to spend only Rs. 150. The Dacca Dâk Bungalow is owned by a private individual who is rich enough to bear the cost of its repair. But the District Magistrate has made the District Board spend Rs. 8,500 on its repair. To saddle the District Board with this unwarrantable expenditure is bad. The District Magistrate is a good man, but his mufassal experience is limited. Hence the mistake.

DACCA GAZETTE,
August 2nd, 1897.

30. The *Dacca Gazette* of the 2nd August contains the following observations on the working of the Dacca Municipality. —

- (1) The proposed bye-law relating to boats anchoring on the river will, if passed, cause great hardship to boatmen.
- (2) The scheme to construct a railway for carrying away the town sweepings should be abandoned, because such a railway will be of doubtful benefit.
- (3) The greatest oppression will be committed if, as some Commissioners seem to wish, the rates are enhanced and the rate-payers are compelled to construct their privies on a new plan.
- (4) The proposal to make over the old road intended for the use of troops to the Nawab Bahadur cannot be supported.
- (5) It will be both legal and moral breach of trust if the Mitford Hospital is handed over to private management.

(h)—General.

SAHACHAR,
July 28th, 1897

The Government of Bombay in
the Poona plague regulations.

31. The *Sahachar* of the 28th July says that the Government of Lord Sandhurst was clearly mistaken in holding that no oppressions had been committed under the plague regulations. It is also extremely probable that

Mr. Rand himself was misled by his subordinates. The Government of Bombay was wrong in making no enquiry into the allegations made in the memorial of the *Deccan Sabha* which was signed by a large number of Hindus and Musalmans. Such an enquiry would probably have pacified the public mind and averted the murder of Mr. Rand. The English public, too, have now been convinced of the extreme improbability of the plague operations having been attended with no oppression. Professor Gokhale's allegations against plague officers, made as they were on second-hand information, may have been false, but how can the horrible story narrated by Pandita Rama Bai be explained away? British soldiers are, generally speaking, straightforward, honest men, and they deserve the thanks of the Indian public for their self-sacrifice during the plague operations. But it cannot be said that they are above all cravings of the flesh. It was, indeed, wrong on the part of the authorities to employ them, instead of native troops, in the inspection of zananas. Why the method that was adopted with so much success in Bombay was not adopted in Poona is not quite clear.

As for a press law, the Government is advised to act with due deliberation in the matter. Some native papers have undoubtedly conducted themselves in a reprehensible manner. But their offence is not so great as the Anglo-Indian press would make it.

SANJAY,
July 30th, 1897.

The Sub-Postmaster of the Sadar-pur Post-office.

32. A correspondent of the *Sanjay* of the 30th July complains that the Sub-Postmaster of the Sadarpur Post-office behaves very haughtily towards the local people. One Tamizuddi Bepari of Satararasi went to the Post-office on the 26th July last to demand payment of a money-order in his name, which had come some eight or nine days ago. He had been at the Post-office three or four times before this, but had been sent away each time without payment. Seeing Tamizuddi stand in front of the window of the Post-office, the Postmaster abused him in gross terms, and said that he would not obtain payment of his money-order. On his way home the poor man complained to the amla of the local out-post, who sent a man to the Postmaster, requesting

him to pay the man the amount of his money-order. The Post master then sent the money to Tamizuddi's house with the request that he would not make any complaint.

33. The *Hitavadi* of the 30th July says that a patient of the Campbell Hospital died and was reported as dead. Nevertheless the issue of diet and medicine for him for two or three days subsequently was recorded in the hospital book. The nurses of that hospital, it is complained, pay more attention to their toilet than to their work, and get most part of their work done by the poor students.

34. The same paper cannot believe the rumour that the Bombay Government will prosecute a large number of papers for libel. If papers are prosecuted, the statements made by many of them will be found to be correct.

Prosecution of Bombay papers for libel. Although Lord Sandhurst denies that any woman was violated by soldiers, that fact is proved by Rama Bai's letter. The public also believe Ramchandra Janardan's complaint that certain soldiers snatched a garland of flowers from the image of a god in his house, and placed it round the neck of his daughter-in-law, although the authorities did not believe it. If these charges had been properly investigated, Lord Sandhurst would not have been placed in such a difficulty at this time. No Governor of any Indian province has ever shown such negligence and recklessness as Lord Sandhurst has shown in connection with the plague.

35. The *Sanjivani* of the 31st July speaks in praise of the officiating Lieutenant-Governor of Bengal. His Honour has transferred Mr. Ainslie of Govindpur to the district of Comilla, no doubt by way of punishing

Mr. Stevens in three recent cases. him for his high-handedness as the Subdivisional Officer of Govindpur. Mr. Mackenzie has also been transferred to Pabna. In these two cases Mr. Stevens has given proof of his spirit of independence, love of justice and zeal for good government. His Honour has also ordered the prosecution of the two European officers who are alleged to have attempted an outrage on two Bengali circus girls. This act also is a proof of Mr. Stevens' love of justice.

36. The same paper complains of the conduct of the Postal Superintendent of Mymensingh. Postal Superintendents are as useless as Assistant Superintendents of Police.

The Postal Inspectors are, as a rule, very able men, and no Superintendents need be placed over them. These Superintendencies are sinecure appointments, and are the monopoly of half-educated European or Eurasian lads. The following charges have been brought against the Postal Superintendent of Mymensingh :—

- (1) He is in the habit of ill-treating and foully abusing his subordinates. They are often fined Rs. 10 or Rs. 12 on the flimsiest pretexts.
- (2) He is in the habit of bringing his tiffin in the office bag, an act for which he dismissed a subordinate some time ago.
- (3) While out touring, he is in the habit of saddling his subordinates with his fooding expenses.
- (4) He has been known not to have repaid money borrowed from his subordinates.
- (5) He has incurred a large debt in the mufassal.
- (6) While out touring, he has often made the Inspectors do his own work.
- (7) He has been often known to have made his subordinates pay his horse and boat expenses.

37. Referring to the recent prosecutions for sedition in Poona, the same paper observes as follows :—

Prosecution for sedition in Poona. It is the public impression in Poona that more arrests will be made. There is unrest in Poona as well as in Calcutta, where the recent arrests are in every body's mouth. We, however, do not see any cause of fear. Sedition means ruin to India,

HITAVADI,
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HITAVADI.

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July 31st, 1897.

SANJIVANI.

SANJIVANI.

for an Indian sedition is a synonym for self-destruction. There is absolutely no reason why an Indian, specially an educated Indian should rebel against the British Government which is the best possible Government on earth. It may be said that a native Government is better than a foreign Government, and the Indian may rebel in order to free himself from the foreign yoke. But this is a foolish argument. The Indian people have not yet become fit for freedom. If the English leave the country to-day, the Afghan or the Gurkha will to-morrow bring the whole country under his sway, or the Indians of the different Provinces will fight among themselves in order to secure the highest posts. We live in peace and unity, because the English are our rulers. The moment their power will be shaken, civil war will break out in India. We can not for a moment imagine that one can ever rise against the benevolent British Government, and we sincerely wish that a person who ever dares to rise against it should be severely punished. The Bombay Government has prosecuted several native journalists for sedition. They will be tried in a public court. If they are found guilty, they will be punished. If they are declared innocent they will be acquitted. There is nothing in this to cause us anxiety. The Government would have done wrong if it had passed a press law to gag the entire native press.

BANGAVASI,
July 31st, 1897.

38. The *Bangavasi* of the 31st July understands that an English translation of its article on the Khana case has been sent to all plague officers, and an attempt is being made to ascertain the source or sources from which the *Bangavasi* reporter collected his information. The reporter's informants may have to give an explanation. The writer hastens to correct a printing mistake which appeared in the article in question. No European station master told the reporter anything about the affair. In fact, the reporter met no European station master.

BANKURA DARPAH,
August 1st, 1897.

39. A correspondent of the *Bankura Darpan* of the 1st August draws attention to the great inconvenience which is suffered by people within the jurisdiction of the Raipur thana in the Bankura district, on account of there being only one sub-post-office with two peons within that jurisdiction. People get their letters delivered at intervals of 4 to 15 days. Either the number of post-offices or the number of peons should be increased.

The Sub-Postmaster not having the authority to allow withdrawals from the Savings Bank without the sanction of the head office, a delay of several days takes place in the payment of money for which applications of withdrawal are made. This deters people from depositing money in the Bank, and the number of depositors in this post-office is, therefore, small.

DAINIK-O-SAMACHAR
CHANDRIKA,
August 1st, 1897.

40. The *Dainik-o-Samachar Chandrika* of the 1st August has the following:—

The Government in the Poona affair. No greater calamity ever overtook the British Government in India than the Sepoy Mutiny. But even in that crisis Lord Canning maintained his equanimity and felt himself obliged to take some newspapers to task only when their writings became extremely objectionable. He was, however, impartial in his attitude towards the press, and both native and Anglo-Indian papers came under the purview of his repressive measures. His Lordship's conduct, however, was unfavourably criticised in England, although he did not keep the papers long under legal restraint, and soon set them free.

Lord Canning's moderation and impartiality are not, however, to be met with in these days. The tendency of the Government in these days seems to be to make a mountain of a mole-hill. The Government's weakness is ridiculous. Even the most insignificant event throws it into a panic. We cannot with any show of reason ridicule the ignorance of the Musalmans who sincerely believed that the Sultan had sent arms to their help, with which they could drive out the English, when we see a powerful Government betraying most lamentable weakness and smelling sedition even in the most trivial incident. The murder of two Europeans at Poona has thrown the Government into a panic, and it is moving heaven and earth to get Mr. Tilak and others punished for sedition. It looks as if the Government really feels itself guilty. In our opinion, however, the British Government with all its faults is the best

possible Government on earth, and the Indian people, their wants and grievances notwithstanding, are on the whole happy under the British rule. It is true that they are not as happy as the people of England and the British Colonies, but they are nevertheless happy—more happy than they can ever expect to be under any other Government. Being a subject people, the Indians are naturally looked upon with suspicion by their rulers. But the rulers are always willing to promote the welfare of the millions entrusted to their care, and it is expected that in course of time Englishmen will learn to love the Indian people and treat them as they do their own kith and kin. We see the hand of Providence in the advent of the English, and as pious Hindus we believe that whatever is done by God is done for the good of mankind. According to the Hindu *sastras*, the king is a god in human form, and it will be committing a sin to go against him in any way. It is because Englishmen do not know our hearts and are not acquainted with our *sastras* that they are always disposed to suspect us of disloyalty. The Sepoy Mutiny was not a rebellion. It was an affair between the Government and its paid soldiers—in which individuals smarting under a sense of wrong took a part. The mass of the Indian population, however, kept aloof and saved the Government. It is foolish Englishmen who mistook the Sepoy Mutiny for a rebellion, and it is they who are smelling sedition even in the trifling Poona incident. We, however, discover the hand of God even in the mutiny, which was no doubt brought about by Him to teach Englishmen a lesson, and which was subsequently put down by Him through the instrumentality of British soldiers. It is through ignorance that the Government always apprehends a rebellion, and it is also through ignorance that it is led to commit a mistake like the one it committed by passing the Consent Act.

41. The same paper has the following :—

Mr. Tilak.

Mr. Tilak is a well-known personage. He is a Hindu not only in theory but also in practice. He

laid the entire Hindu society under a debt of gratitude by strongly protesting against the passing of the Consent Act. He has also won the approbation of all orthodox Hindus by studiously refraining from taking a part in the Social Conference and by trying his best to prevent the Social Conference from holding its meetings under the Congress *pandal*. He is a patriot, and is trying his utmost to lend life and vigour to Hindu society by inaugurating the Ganapati procession and the Sivaji Anniversary. It is his enthusiastic patriotism that has offended the officials in whose opinion Indian patriotism is in the long run calculated to bring about the subversion of British rule. The official fear of Indian patriotism is so great that even the Central Text-Book Committee rejects even good books if they are found to deal with patriotism. Banish patriotism from these books and they are approved. Besides patriotism there is another thing against Mr. Tilak. He is a man of undoubted influence in Poona. There are many who worship him as a god. During a discussion on the Manipur imbroglio in the house of Commons Sir John Gorst, the then Under-Secretary of State for India, plainly said that the Government could tolerate only average merit in an Indian. Uncommon ability or merit in an Indian was not safe for the Government. The Conservative ministry of the time put forward an official denial, but those who heard Sir John Gorst entertain no doubt about what fell from his lips during that memorable discussion. Tilak's greatness is against him. His influence, his patriotism, his growing popularity have offended the officials.

In 1880 the Dewan of Kolhapur prosecuted Mr. Tilak as editor of the *Mahratta*, and Mr. Agarkur as editor of the *Kesari*, for defamation. Both the editors were convicted and sentenced to imprisonment for four months each. But the public opinion was in favour of the editors, and out of jail they received an ovation. This was 17 years ago. In the last 17 years Mr. Tilak's popularity and influence have increased seventeen fold. Mr. Tilak protested against the drastic plague measures, but he was all along influenced by the honest intention of keeping the officials on the right path. The plague measures created a great discontent which was fanned by the indifference and irritation of the officials. This is at least the impression of many, and they have been thrown into a panic by the prosecution of Mr. Tilak.

DAINIK-O-SAMACHAR
CHANDRIKA,
August 1st, 1897.

DAINIK-O-SAMACHAR
CHANDRIKA,
August 2nd, 1897.

42. Referring to the conviction of Maulvi Rasool on a charge of sedition, the *Dainik-o-Samachar Chandrika* of the 2nd August observes that the Government should not carry its suspicion too far. Too much suspicion may make the people suspicious of the Government, and may goad them to do something justifying its suspicion. Let not the antidote be worse than the poison. The North-Western Provinces are in the hands of a wise and farsighted ruler, and it will be a pity if even in that part of the country capital is sought to be made out of insignificant incidents.

III.—LEGISLATIVE.

CHARU MIHIR,
July 26th, 1897.

The Tenancy Act Amendment Bill.

43. The *Charu Mihir* of the 26th July makes the following comments on the Tenancy Act Amendment Bill :—

(1) The empowering of Deputy Collectors to summarily dispose of objections in connection with the preparation of records-of-rights without being guided by the provisions of the Evidence Act and the Civil Procedure Code, the abolition of special Judgeships and the transfer of appeals from the special Judge and the High Court to the Revenue authorities will open the door to injustice and arbitrariness. Deputy Collectors, Collectors and Commissioners are burdened with heavy and multifarious duties. They have, therefore, little time to hear objections and appeals in a calm and judicial frame of mind. The control exercised by the Special Judge and the High Court has hitherto kept the Deputy Collectors from going astray, but as soon as that check is removed, there will be very little to prevent vagaries on the part of Deputy Collectors in preparing records-of-rights. Any control by the higher revenue authorities will be of little avail, because executive officers seldom interfere with the decisions of their subordinates.

(2) The method in which records-of-rights will be prepared will make it inadvisable to give finality to the decisions of Revenue Officers as regards settlement of rents. If appeals to Civil Courts are discontinued, Deputy Collectors will act arbitrarily in this matter also.

44. The *Basumati* of the 29th July writes as follows :—

Sir Edwin Collen's statement is a gross libel against Indian women, and is quite unpardonable. If Indian society had to-day possessed a leader, this Honourable son of Mars would have by no means escaped so easily. But we have been greatly surprised that the other members of the Council, headed by Lord Elgin, did not immediately call the ignorant speaker to silence.

We do not wish to enter into a controversy with Sir Edwin Collen, because he is completely ignorant of the religion, and the ways and manners of Aryan women. Nay, we loathe even to reproduce his words. Nobody would have noticed the statement if it had been made by a D'Cruz or a Mendes of Choonum Gullee. But the high official position of the speaker, and the place where, and the time when, it was made, might mislead foreigners who are more ignorant than Sir Edwin Collen; the place being the Imperial Council of India, and the time the transition period through which Indian society is just now passing. It is therefore necessary to say a few words in regard to Sir Edwin's statement.

If it be true that Sir Edwin has been in this country for thirty years, then, it must be said that his thirty years' labour has been to no purpose. The Military Member may be asked what necessitated his importing this irrelevant matter into the discussion. The Bill before the Council had for its object the provision of a sufficient number of healthy prostitutes for licentious British soldiers. What had that object to do with the morality of Indian women in general?

It is probable that Sir Edwin Collen had never read books like Colonel Tod's *Rajasthan*, and had never mixed in respectable society. It is again probable that, while he was uttering the fearful libel against Indian women, the Military Member was, with closed eyes, seeing visions of the London Divorce Court, or of some convivial gathering in England. The chastity and purity of Indian women and the veneration in which religion is held in India

are things which cannot enter into the conception of a man like the Honourable Military Member. A respectable Indian woman would rather sacrifice her life than suffer the least stain to tarnish her chastity. Does the fact that, during the invasions of Alauddin and Akbar, Rajput women chose rather to burn themselves alive than fall into the hands of the enemy, prove that prostitution is the ordinary occupation of Indian women? If an Indian woman proves unfaithful to her husband, she is banished from her home. But what does one see in Sir Edwin's own country in a similar case of conjugal infidelity? The injured husband sues his faithless wife and her paramour in a law court and barters his conjugal love for money. In India woman's chastity cannot be bought and sold under the decree of any law court. In England, a woman, whose adultery has been proved in a law court, finds lots of men eager for her hand, as if the highest conjugal happiness is attained by marrying an adulteress! It is the height of insolence for a people accustomed to such sights to call in question the purity of Indian women. It is to be hoped that in future Sir Edwin Collen will speak with greater caution.

45. The *Pratikar* of the 30th July has the following:—

The proposed press law. It is for the authorities to consider whether it is proper to harass the subjects when, smitten with various natural evils, they have lost the equanimity of their mind. The passing of a press law will put a stop to all criticism of Government's actions. For, the discrimination between moderate and inflammatory writing being in the hands of the authorities themselves, it will be very difficult always to keep on the safe side. The newspapers will have to fill their columns with social writing, and the mufassal papers will have to avoid writing on local matters, and criticising the actions of the local officials. The Municipalities and District Boards, too, will probably lie beyond the pale of newspaper criticism, because they are semi-Government bodies. The times require cautious writing, but an editor cannot violate the strict injunctions of duty. Fulfilment of duty will sometimes lead him into danger.

46. The *Barisal Hitaishi* of the 30th July urges the people of the whole

The Cantonments Act Amend- country to protest against the provision in the
ment Bill. Cantonments Act Amendment Bill, which empowers the medical authority in a cantonment to call upon

anybody, residing within a cantonment, who is suffering from a contagious disease, either to come for treatment into the hospital or to go out of the cantonment limits. This provision may compel many respectable residents of cantonments, either to leave their homes where they have lived for generations and turn into street beggars, or submit themselves to gross insult and shame.

47. The *Hitavadi* of the 30th July has the following:—

The proposed return of the Maharaja of Darbhanga to the Viceregal Council. We hear that this time too Government has nominated the Maharaja of Darbhanga as a member of the Bengal Council. Last time his ill-health did not

probably permit him to attend even a single meeting of the Council. It is therefore as good as useless to re-appoint him, although the fact that several important measures, such as the Municipal Bill and the Bengal Tenancy Act Amendment Bill will come up for discussion this year, makes it desirable that there should be another representative of the zamindars on the Council besides Maharaja Jagadindranath.

It is also proposed to return the Maharaja of Darbhanga to the Viceregal Council. Last time, too, he was so returned, but his attendance was not at all satisfactory.

Will anybody tell us why the Maharaja should be nominated again and again in spite of his ill-health? We, by no means, ignore the claims of the Maharaja, who, though a big zamindar, supports the Congress, and takes interest in public questions. But it is not desirable that he should stand repeatedly in the way of others, though able to do little work himself. Those who are electing the Maharaja again and again in this way are displeasing the public. If the election had been in the hands of the general public, instead of seven or eight individuals, the result would have been different.

A gagging measure will probably be introduced this year in the Viceregal Council. What a sad thing it will be if a really able representative from Bengal is not present in the Council on that occasion! Second-rate men may do

PRATIKAR,
July 30th, 1897.

BARISAL HITAISHI,
July 30th, 1897.

HITAVADI,
July 30th, 1897.

well as members of the English Parliament, but representatives of the people in the Councils of this country should be men of first-rate ability.

48. The same paper observes as follows—

The Religious Endowments Bill. Mohants and matwalis of these days not being always men who are troubled by moral scruples, a law is required to keep them in check, and it is a matter of rejoicing that all whose opinion is of any value are unanimous on this point. But there are grave reasons to fear that Mr. Ananda Charlu's Bill will be of no more efficacy than Act XX of 1863, one of the reasons being that, while professing to vest Religious Endowment Committees with absolute control over such endowments, the Bill provides them with no means of making their orders obeyed. If a mohant disobeys their orders, they can only bring a suit in a law court for his removal. But what chance will such a committee without funds have against mohants with all the resources of rich religious endowments at their absolute disposal? Even if it eventually succeeds, its object will be defeated by the ruin of the religious endowment caused by the cost of a protracted litigation as well as by the alienation of property by the mohant in anticipation of his removal. It is not easy to see why the Committees, which will have the power of appointing mohants and matwalis, should not have also the power of removing them. Jurors are trusted with the life and liberty of people. Why should not then the members of Endowment Committees—people with experience of the country—be entrusted with the power of removing wicked mohants and matwalis, especially when their order will be subject to confirmation by the Central Committee? Is it not desirable that mohants and matwalis should be removed by such Committees rather than by foreign Judges with no knowledge of the country and following a different religion?

49. The *Bangavasi* of the 31st July has the following:—

The wisdom of re-enacting a press law. We cannot do without Englishmen and Englishmen cannot do without us. Englishmen and we are closely connected with each other. We cannot but love and revere the British Government, and the British Government cannot but love and protect us. Under these circumstances, it will be foolish on our part to rebel and equally foolish on the part of the Government to pass a press law. To use a Sanskrit metaphor, the English nation is a large and towering tree and we Indians are a creeper fondly embracing that tree, and adorning it with flowers, fruit and foliage. Just as the tree is a protection to the creeper and the creeper is an ornament to the tree, so is the English nation a protection to the Indian nation and the Indian nation is a source of glory and prosperity to the English nation. The English nation will be shorn of its glory without the Indian nation just as Indra will be without his *bajra*, Arjun without his *gandiva*, and Krishna without his *chakra*. On the other hand, the Indian nation will be as useless and helpless as are the mighty arms of the abovementioned gods, except when wielded by their divine possessors. This being the case, a quarrel between the rulers and the ruled in this country is well nigh an impossibility. We cannot, and should not, say anything against the Government and the Government cannot, and should not, pass a press law to gag us.

To tell the truth, a press law can do no material injury to a native journalist. To a blind man it is all the same whether it is day or night and one who is eternally floating on the sea has nothing to fear from a frost. It will be as impertinent for a beggar to clamour for a grand gift, as it will be for a subject people not to be content with the crumbs of favour that their rulers may in their mercy offer them. Loyal Hindus as we are, we should be content with a handful of rice, and we must not clamour for greater gifts. If we are wise, we must realise our position, and remain content with our lot. Slaves as we are, is it not ridiculous on our part to clamour for the *kohinoor*? It is as impossible for a subject people to enjoy freedom of speech and writing for ever, as it is for the cripple to climb to the summit of a hill, for the dwarf to bring down the moon, and for the dumb to make a harangue.

We cannot understand how a press law can injure us. It will be too early to predict harm before a press law is passed and we are acquainted with its provisions. Some say that the press law will sew up our mouths and paralyse our hands. Some say that a censor will be appointed to examine and revise all political articles before they are allowed to appear in the native papers. It is

also suggested that European constables will be posted in the office of every native newspaper, and politics will be made a sealed book to its editor. But all these are guesses and so far we are quite in the dark as to the provisions of the intended press law.

If we can please the Government by eschewing politics in our papers, so much the better. It will be, from the pecuniary point of view, to our advantage to deal with lighter topics which are much more than politics acceptable to the native newspaper-reader. Society will give us an almost inexhaustible source of piquant topics. History and earthquake, famine and flood, humour and story and poetry—all these dressed up in delightful costume will be hailed with satisfaction by our readers. There is one more topic that we shall deal with when our hands will be free—the Hindu religion. We, as well as our readers, are sorry that at present all religious topics are crowded out of space from our paper. When we shall be able to eschew politics, we shall deal more largely with religious topics and create religious enthusiasm among Hindus. This will swell the number of our readers to a lakh. A press law, therefore, will be to our pecuniary profit.

If any one is to suffer from a press law, it will be the Government. If the native newspapers cease writing about politics and faithfully reflecting public opinion, the Government will remain quite in the dark. Everything will be shrouded in mystery, and the rulers will have to grope in the dark. The Government will be ever and anon misled and misguided by its counsellors. It will mistake the bad for the good, difficulty for smoothness, inconvenience for convenience. In poetical parlance, it will mistake a dark and dangerous wilderness for a delightful garden, a well for a milk-white bed, a tank for a silk-cushioned sofa. We are forced to deal with political topics because we fear that misled and misguided, the British Government will be eternally in hot waters, and, overcome by difficulties, it may be induced to leave the country—a contingency which is regarded by every Indian as a calamity. It is because we sincerely desire the stability of British rule in India and are pained to see any stain on its fair fame, that we deal so much with political topics. Our plain speaking, however harsh, is to be attributed to our sincere love for, and friendliness towards, the British Government. If plain speaking is not wanted, pass a press law. It will harm you more than us, and we are confident that closely related as we are a press law, even if passed, will not remain long in force. A day will come when you will have to repent of your mistake and repeal the enactment. So we warn you against attempting an impossibility.

50. The *Sulabh Dainik* of the 31st July says that it is impossible that the proposed press legislation. attitude towards the Government. For, that press knows well enough that the Government which has given it freedom, can take that freedom away at any moment it likes. Has the native press ever brought the Government into trouble since the restoration of its freedom by Lord Ripon? Many people, it is true, now think that the newspapers inflame the public mind, and that it was the writings in the press which led to the Poona murders. But that is a mistake. Newspapers in India have a very limited circulation, and the class of people who are most susceptible to excitement never read newspapers. At all events, if newspaper writing be held responsible for popular excitement, let those papers be punished according to the law which excite sedition. But why punish the whole press? The repeated protests of the people that they want no other rulers than the English and the rejoicings held on the occasion of the late Jubilee ought to convince the authorities of the sincere loyalty of the natives.

51. The *Dainik-o-Samachar Chandrika* of the 3rd August has the following:—

The rumoured re-enactment of a press law.

There should be no quarrel between the rulers and the ruled. In the opinion of the Hindu the duty of the sovereign is to protect the people and the duty of the people to show obedience and respect to the sovereign. If the sovereign ill-treats the people, there can be no remedy against it. It is not in the line of the Indian people to enter into a political rivalry with the Government. English political tactics go against their grain. In England the administration is conducted on the lines of party politics. Both in and out of Parliament

SULABH DAINIK,
July 31st, 1897.

DAINIK-O-SAMACHAR
CHANDRIKA,
August 3rd, 1897.

there are two parties constantly at war with each other. Fortunately, however, the Indian people have not yet been trained on the lines of party politics. The Hindu looks upon the sovereign as a god. There is a good deal of cry and lamentation and complaint in the native papers, but no opposition to Government. In other words, what Ramprasad, the great Hindu devotee was in the region of religion all Hindus are in the region of politics. The devotee not only prays to his god but also complains of his conduct. He frets and murmurs and even calls his god names. So also the Indian people, loyally attached as they are to the Government, often fret and murmur against the officials, and not infrequently show marks of irritation. During the Consent Act agitation, the people, in a mood of wounded attachment, said many hard and unkind words against the Government. The *Bangavasi* took upon itself the task of giving a free vent to the national discontent. In its columns the discontent concentrated itself and gathered strength and at last overstepped the bounds of moderation and became uncontrollable. The Government mistook the expression of discontent for an attempt to create disaffection. The *Bangavasi* was prosecuted, but the Government subsequently discovered its mistake, and set the accused at liberty. A hint, a warning is enough to keep the native journalist under control, and the Government need not set the stupendous machinery of law against him or to pass a measure of repression to gag his mouth.

The misled officials in this country have also misled the British public, and they too are smelling sedition and rebellion in the Poona murders and the Talla riots. They are dreaming of unrest and disturbance where there is peace and tranquillity. The Anglo-Indian press is ever inimically disposed towards the native press, because the latter try their best to defend the native rights against Anglo-Indian encroachment. The Anglo-Indians were instrumental in the passing of the Press Act during Lord Lytton's time, and they look upon Lord Ripon as their enemy, because he emancipated the Indian press. They have not yet forgiven Lord Ripon, and the *Pioneer* sure to be followed by other Anglo-Indian papers of its ilk is still abusing him. The Anglo-Indian paper, which will fail to join the *Pioneer*, is sure to be looked upon as an outcast by the Anglo-Indian community. Both official and non-official Anglo-Indianism is unfavourably disposed towards the people. It is the Anglo-Indian view of the present situation that is finding favour with the British public. The protest of the people counts for nothing, and those who espouse their cause in Parliament are not able to secure a patient and favourable hearing.

But there is no help. What can the people do if their rulers, their protectors turn against them? The officials have created a difficulty through their ignorance, indifference and carelessness, and now they are trying to exculpate themselves from all blame and restrain the free expression of public opinion. Nothing offends the officials more than a public criticism of their conduct. They are all against the liberty of the press. They are sorry that Lord Lytton's Press Act was repealed. Lord George Hamilton said the other day from his place in the House of Commons, that a press law has been under the contemplation of the Government for the last four years. The opportunity has at last come. The Poona tragedy has thrown the English Ministry and the English public into a panic, and the officials here are trying their best to prove that the tragedy was not the natural consequence of the drastic plague measures. They maintain that no oppression resulted from the plague operations. It is useless to protest against this official procedure. The British public is not likely to give more credence to the representation of the people than to the representation of Anglo-Indian officials who are their countrymen. A press law will most likely be passed, but even the British public will at last come to understand that the discontent of the people was not without its cause, and that the Anglo-Indian officials were not blameless in the matter.

It is to be hoped, however, that the Governor-General and his advisers will not be in a hurry to pass a press law.

52. The *Dainik-o-Samachar Chandrika* of the 4th August has the following:

The rumoured re-enactment of a press law.

The re-enactment of a press law seems to be inevitable. If Mr. Tilak and others who have been

prosecuted for sedition, be acquitted, the Government will plead the inadequacy of the existing law to suppress sedition, and thus establish the necessity of a press law. And if the accused are convicted, the Government will most probably urge that although the existing law is sufficient for the purpose of punishing sedition-mongers, the existing legal machinery is cumbrous and unwieldy. A prosecution for sedition is expensive, and gives rise to public excitement, and it is, moreover, impossible to successfully set the legal machinery in motion at a time when the seditious feeling prevails throughout the country, and cases under section 124A are numerous. A press law, the Government will urge, has, therefore, become a matter of urgent necessity. The persistency of the Government in its demand for a press law means that in its opinion there is a prevailing disaffection in the country which might lead to a rebellion. There are, however, two alternative considerations to make. There is, or there is not, prevailing discontent in the country. If there is prevailing discontent in the country, the only course open to the Government is to allay that discontent by removing the circumstances which have given rise to it. To deprive the native press of its liberty, will not certainly allay the prevailing discontent. The passing of a press law will excite and not conciliate the public mind. Very few people have their grievances ventilated through the press. The passing of a press law will have the only effect of preventing these people from giving vent to their feeling. The feeling of discontent will not be removed and will go on gaining in strength, and the state of things will grow from bad to worse. But if, on the other hand, a feeling of discontent is not prevalent throughout the country and is confined to a few, there can be no fear of sedition or rebellion, and it will be highly advisable to pass a press law, and thereby create discontent where there is no discontent.

Act IX of 1878 was aimed not only against all vernacular newspapers, but against all vernacular publications. Many newspapers closed their concern, and the remaining few had to tender security and sign bonds for good behaviour. The provisions of the law were of a drastic nature. Executive officers, including Commissioners and Deputy Commissioners of Police, were given the power of suppressing any publication suspected of objectionable writing, and of seizing the press by which it was published. A Press Commissioner was also appointed to examine and revise the writings of the native press at his discretion. These and other drastic provisions of the press law acted side by side with the equally drastic provisions of the Penal Code. The native journalists were placed between two fires and were undone. But Lord Lytton's Act was not aimed against newspapers written in English on the ground that the readers of such papers were all educated men and were not excitable. It is, however, feared that this time even native papers printed in English will not be allowed to escape scotfree, because it is the impression of the Government that with spread of English education the number of readers of such papers is ever on the increase, and they are no longer confined among the educated and intelligent few.

It is, therefore, quite clear that the passing of a press law is and cannot but be looked upon with fear and apprehension by the native journalist. Those that are in blissful ignorance and fondly believe that they have nothing to fear from a press law, have no idea of the fetters which are being forged for them. It is true that even an oppressive law does practical harm only to a few, but a law is in itself a terror to all. It is certain that in an epidemic, all will not die, but all are nevertheless thrown into a panic. The beasts in a forest are all in dread of the lion and the tiger, though they will not all become their victims. A road infested with highwaymen is a source of danger to all wayfarers, though only a few among them are likely to be robbed. The press law is a source of danger to all native journalists, because its provisions are sure to be arbitrary and despotic. The Penal Code gives a trial, but a press law will not.

But a press law will injure the Government more than the native journalist. There was no newspaper before the advent of the English, and the native public could very well do without it. A foreign Government cannot do without native newspapers, i.e., native exponents of native public opinion. There was no liberty of the press before 1836, and the press was occasionally oppressed. But Lord Bentinck treated the native press with great courtesy, and Lord Metcalfe made it free not out of a philanthropic motive, but out of an interested motive.

Mr. Bhownaggree's conduct with regard to the native press in India is passing strange. During the passing of the Press Act in 1878 he distinguished himself by his opposition to that measure. The trenchant petition to the House of Commons, submitted by the Bombay East Indian Association, bore his signature. Mr. Bhownaggree's demand for a press law in 1897 can therefore be attributed either to his desire to flatter his Conservative constituents at home or to some inexplicable feeling in his heart.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLES.

BURDWAN SANJIVANI,
July 27th, 1897.

53. The *Burdwan Sanjivani* of the 27th July has ascertained that forty-eight villages in the Rayna thana of the Burdwan district have suffered more or less heavily from the late Damodar floods. In eleven of these villages about three-fourths of the houses have been levelled with the ground. The flood water entering through the breach in the embankment at Tala has devastated the following villages:— Bolpur, Bandgachha, Belsar, Machkhara, Salgacha, Chhota Kayrapur, Jot-chhilam, Kalyanbati, Jotsadi, Syamdasbati and Bantri.

BURDWAN SANJIVANI.

54. Referring to the Government's sanction of loans to the agriculturists for the purchase of seed-grains, the same paper observes that the poor raiyats are not aware of the orders of the Government in this matter. The authorities should have the fact announced to the raiyats, and immediately proceed to pick out deserving people. There is no time to be lost. The sowing season is very near its end.

BASUMATI,
July 29th, 1897.

55. The *Basumati* of the 29th July contains a cartoon in which a *chaprasi* is shown as holding a basketful of rice in one hand, and with the other allowing the grain to fall in small quantities on the ground before a number of famine-stricken men and boys, reduced to skeletons, who are either standing, kneeling down, or lying in a suppliant attitude, while two big-bellied Europeans are standing by and laughing. The letter-press is as follows:—

"O brother, take the name of Hari ?

"There is no more famine !

"Come, let us pick up and eat the scanty alms given by the charitable folk ! And take the name of Hari-Hari-Hari-Hari—!!!"

SANJAY,
July 30th, 1897.

Distress in Bhanga, Faridpur
district.

56. A correspondent of the *Sanjay* of the 30th July says that the munsifs and pleaders of Bhanga, as well as the students of the local school, are affording substantial relief to the distressed people within that chauki. But they are not likely to be able to afford such relief, much longer without the assistance of Government. It is hoped that the District Magistrate will attend to the distress.

HITAVADI,
July 30th, 1897.

Suicide from starvation in a
village in the Faridpur district.

57. The *Hitavadi* of the 30th July learns from a correspondent writing from Pangsa that the widow of Tapu Shaikh of Daganipara in Char Jhikari in the Faridpur district, hanged herself on the 11th July last, after suffering with four infants the pangs of starvation for three days. It is hoped that an enquiry will be made into the truth of the statement.

PRATIKAR,
July 30th, 1897.

Prospects of the crops in the
Murshidabad district.

58. The *Pratikar* of the 30th July says that the *bhadoi* crop in the Murshidabad district is withering up for want of rain, especially the plants which have grown on sandy soil and on lands at a high level. Grains that are ripe are being stolen at night, and this is entailing great loss on the cultivators. In some places, within the jurisdiction of the Gokarna thana, wails of distress can already be heard, and coarse rice is selling at $6\frac{1}{2}$ seers per rupee. People have disposed of all their movables, and are eating up even the wheat and gram seed-grains. The Magistrate himself has become anxious at the outlook before him.

SANJIVANI
July 31st, 1897.

Grant of loans for the purchase
of seed-grains.

59. In the opinion of the *Sanjivani* of the 31st July, the Lieutenant-Governor's sanction of loans for the purchase of seed-grains comes a little too late. The sowing season is about to be over. Still if the loans now

sanctioned are properly and liberally distributed among the raiyats in time, another famine will be averted.

60. The same paper writes that Babu Prasanna Kumar Das, a member of the Chittagong Bar, put down his name in the list of subscribers to the local famine fund. The Assistant Magistrate recently wrote to him for his

The famine question in Chittagong. promised subscription and received the reply that as the authorities had repeatedly declared that there was no famine in Chittagong he was not bound to pay any subscription. Babu Prassanna Kunar was then informed that the authorities had returned the famine grant sanctioned by the Government, and the Chittagong people should relieve the distress at their own cost. The Babu was also called upon to withdraw his remarks in his last letter. This is indeed strange. The district authorities of Chittagong deny the prevalence of famine in their district, but they would make the local people relieve the prevailing distress! Let those, who have indiscreetly returned the grant sanctioned by the Government, confess their mistake and again apply for funds. Why should the public believe in people who tried to conceal the true state of things? What guarantee is there that these people will make a good use of the famine subscriptions?

61. The *Bangavasi* of the 31st July is glad to understand that the District Magistrate and the Executive Engineer paid a visit

Distress in Berugram in the Burdwan district.

to Berugram, a village in the Burdwan district, which has suffered most heavily from the late

Damodar floods. The authorities are also prepared to grant *takavi* loans to the extent of Rs. 25 per individual. This is all very well, but the granting of *takavi* before repairing the *bandh* will be throwing money into the sea. The people are houseless, and if they rebuild their houses, these will be again washed away. The fields are covered with sand and ploughing and sowing is impossible. The best thing for the Government to do will be to repair the *bandh*, and in the meantime to grant a small relief to the distressed people.

62. The same paper publishes the second letter of its travelling reporter, giving a full account of the damages caused by

The Damodar floods.

the late Damodar floods.

BANGAVASI,
July 31st, 1897.

63. The Gangajalghati correspondent of the *Bankura Darpan* of the 1st August does not know what led to the removal of the

Distress in the Bankura district.

names of the following persons from the relief lists :—

BANKURA DARPAN
August 1st, 1897.

(1) Garabi Baurini of Pachamba-Damra; age 80; has a widowed daughter with four infant children. The relief she used to get formerly from Paresh Dube of Madanpur, and then from Mahendra Nath Rai of Asuria, has been discontinued.

(2) Dayamayi Debi and Sami Dom of the same village.

(3) Ali Telini of Madanpur; a leper; her husband is laid up with gout, and her children are not yet fit for work.

Madhav Singha Chhatri and Jagadbandhu Upadhyaya of Barjuri are also in great distress.

The following is a list of sufferers within the jurisdiction of the Sonamukhi thana :—

(1) Muktaram Muchi of Jampuri, with five members in his family.

(2) Kati Layekani of the same village, a lame woman.

(3) Haradhan Mal of the same village; a leper; has a wife and four infants to maintain. His wife is lying sick.

(4) The wife and four children of Madhav Layek of Kiyabati. The woman used to earn four pice a day by selling wood, but for some days she has not been able to go out for want of proper clothing. Her husband died some days ago from starvation, but it is not known what report of his death the chaukidar submitted at the thana.

Severe distress also prevails in Birsuha, within the jurisdiction of the same thana.

64. The *Hitaishi* of the 3rd August learns from a trustworthy Bongaon correspondent that a starving and emaciated woman came to the place the other day with a view to sell her child. The correspondent has

HITAISHI,
August 3rd, 1897.

Sale of children, on account of distress.

heard that several other mothers have sold their children to procure food for themselves.

O you incarnations of justice, Englishmen, have you no eyes for this spectacle? Of the subscription raised in India and abroad a part has been plundered, a part has been squandered on the whimsical project of procuring carot seed, and who shall say what fraction of it has really gone to the relief of the poor? The Khulna authorities are said to declare over their tea that there is no distress in the district. But is this sale of children by mothers a proof of the absence of distress?

VI.—MISCELLANEOUS.

DARUSSALTANAT
AND URDU GUIDE,
July 29th, 1897.

The Government and its Musalman subjects.

65. The *Darussaltanat* and *Urdu Guide* of the 29th July has the following:

England is totally indifferent to the wants of her Muhammadan subjects, who are looked upon as so many lower animals, because she is extremely proud of her wealth and power. If the Muhammadans, poor though they are, in a body make a stand either to have their grievances redressed or to die to the last man, the situation will be very critical. They have spiritual connection with the Muhammadans of other countries. The Indian Musalman's cry may be heard from the lofty mountains of Afghanistan and Beluchistan—a cry which may furnish Russia with a good pretext for crossing the frontiers, entailing loss of money and life upon India. The feeling of discontent may spread among England's Musalman subjects in other dependencies such as Egypt and Zanzibar. And this will give Russia, France and Germany a good pretext for harassing England. The connection of the English with the Muhammadans is growing so close that they cannot live in peace, unless they mutually help each other, and promote brotherly feeling among them. But the more the Indian Muslims are protesting that they are sincerely loyal to their august sovereign, the more is their welfare neglected by English statesmen. England's present foreign policy has wounded Musalman feeling—a policy which is regarded by them with fear. It is true that the prime supporters of this policy are some selfish members of Parliament, and that the Government is being pressed by them to follow it. But to the Musalmans the Government is responsible for the conduct of the English people. Government takes no notice of the unrest which prevails amongst the Musalmans on account of some of the measures adopted by Government. Mecca is regarded as the breeding ground of cholera, and the Pilgrim Ships Act has been passed. The Plague notification has been enforced. In the Hindu-Musalman quarrels indulgence is given to the Hindus. The Anglo-Indian Press falls foul of the Musalmans in season and out of season. All these things lead the Musalmans to believe that the English Government has become hostile to Islam.

SANJIVANI,
July 31st, 1897.

The need of an independent
Press Association.

66. The *Sanjivani* of the 31st July observes that now that the Government

is contemplating the passing of a press law, there should be unity among native journalists

in the different provinces of India. Some time

ago a Press Association was established in Calcutta under the direction of Mr. Risley, but it has proved a failure. For this, however, the writer is not sorry seeing that the Association was under official direction. No Press Association can flourish if it is not allowed to act independently and unhampered. It is now proposed to establish a new Press Association. There is, however, a serious obstacle in the way of its proving a success. This obstacle does not consist so much in the difference of opinion existing among the native journalists as in the personal spite and hatred entertained by them towards one another. Every native journalist should carefully avoid all personal spite and ill-feeling in his writings, and should always be prepared to sacrifice his own vanity and sense of self-importance before he can expect to make a Press Association a successful and influential body. Without self-sacrifice and straightforwardness an Association of native journalists is destined to prove a failure.

SANJIVANI.

67. The same paper takes the *Indian Daily News* to task for referring to Mr. Tilak as a "scoundrel." It is needless to speak of the unmannerliness of people who can without rhyme or reason foully abuse a man of Mr. Tilak's

position. It is not known whether Mr. Tilak will prosecute the *Indian Daily News* for defamation for disparagingly speaking of him under the excuse of quoting the *Daily Mail*, but it has not yet been forgotten by the Indian public that this paper once insinuated corruption against the native members of the Bengal Legislative Council, and had, when hard-pressed, to eat the humble pie. English journalists in this country are past masters in courtesy and unmannerliness, and yet they presume to teach manners and moderation to the native journalists!

68. Mr. Tilak observes the same paper is one of the most influential men in Poona. He is a B. L. of the Bombay University, and Professor of Law in the Poona

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Law College. He is also the editor of the *Mahratta* and the *Kesari*. He is a leading light among the Poona Brahmans, and exercises a very great influence over all classes of Hindus in Poona—old and young, rich and poor, educated and uneducated. There are many influential men in Poona, such as Mr. Justice Ranade, Dr. Chandravarkar, Professor Gokhale, &c., but none of them exercises the influence which Mr. Tilak does over the Poona Hindus. During the sitting of the last Poona Congress, Mr. Tilak and Sardar Balwanta Rao Natu worked the Poona Hindus to such a high pitch of enthusiasm that Mr. Justice Ranade was obliged to give up the idea of holding the meeting of the social conference in the Congres pandal. Thousands of Hindus flock at the Reay market to do honour to Sivaji at a hint from Mr. Tilak. The Poona youth listen to him with joy and reverence.

69. The *Dacca Prakash* of the 1st August has the following:—

DACCA PRAKASH,
August 1st, 1897.

Cause of the growth of disloyalty in India. Sedition and its consequences will spell ruin to the Indian people. To put down a rebellion, a riot or a mutiny, means a large expenditure, and it

is the people who have to bear it. The Sepoy Mutiny considerably increased the national debt of India, and a similar catastrophe will be a financial ruin to the people. From the pecuniary point of view alone sedition is a great calamity.

According to the Hindu theory, a sovereign is a god in human shape. An orthodox Hindu can no more disobey or disrespect his sovereign than he can disobey or disrespect his gods. Unfortunately, however, English education is making the Hindu youth lose their faith in their gods. They are becoming ungodly, and consequently disrespectful to their sovereign. It is useless to appeal to these people in the name of the gods. Let us better appeal to them in the name of utility.

Anarchy is a greater calamity than despotic rule. Anarchy brings in its train unrest, insecurity and misrule all over a country. There is a remedy against oppression committed by a settled Government, but there is no remedy against anarchy. If an official commits oppression, we may appeal to the higher authorities, and our wrongs can be redressed. The erring official may be punished, and this punishment strengthens the position of the Government by increasing the people's confidence in its justice and uprightness. It is only when oppressive officers are not punished, and the wrongs of the people go unredressed that the latter are forced to give up their faith in the justice of the Government, and are goaded to rebellion against it. No such thing can happen under the British rule, and when we write from time to time about the high-handedness of the officials, it is in the hope that the people's grievances will be redressed. The authorities, being mostly Europeans, are not acquainted with the wants and grievances of the people. This is the reason why we sometimes so loudly complain against erring officials. Our cry is not all in vain. Erring officials are, as a rule, punished, and the people's confidence in the justice of the British rule is strengthened.

The great characteristic of British rule is its justice and impartiality. The native princes—Rajas and Nawabs—always were, and still are, quite indifferent to the people's welfare. Living in the recesses of the zanana, they were, and still are quite unapproachable. Under their rule erring officials never run the risk of being punished, and the people's grievances have seldom any chance of being redressed. Not so under the British rule in India. Let a complaint be made against an offending official, and it will be heard by the higher authorities, and even the Queen will anxiously inquire into the cause of such complaint. In

many respects we have been placed on an equal footing with our rulers—a thing, which will be impossible under a native Government.

There are many things which have made us attached to the British rule in India. One of these is the establishment of peace and security in the country—peace and security which are becoming deeper as British rule is spreading. Perfect tranquillity cannot be established in a country containing small principalities. In such a country the frontiers of the small States are the nests of robbers and marauders, who are often in the pay of rival chiefs, and who commit depredations with impunity. By breaking up the small principalities and establishing its power all over the country, the British Government has broken up the nests of Mahratta free booters and other marauders. The value of this blessing cannot be over-estimated.

It will be committing a moral suicide to rebel against the benevolent British Government. It is a great misfortune that with the spread of English education, socialistic ideas are taking root in the minds of many people, and their loyalty is being gradually shaken. The number of such people is on the increase, and it is a pity that the Government itself is unwittingly encouraging the people's disloyalty. Liberty is desirable, but not at the cost of a settled Government. Every Indian cannot become a king, nor can a republic be established in India. Under such circumstances it is the height of folly to be led away by a misconceived idea of political liberty, and show disrespect to the reigning sovereign.

HITAISHI,
August 3rd, 1897.

SAMVAD PRABHAKAR,
August 4th, 1897.

70. The *Hitaishi* of the 3rd August says that an Englishman has been fined only two hundred rupees for forcibly abducting a

An Englishman lightly punished Musalman woman from Lakshmisarai, and whipping her husband when he came to rescue her. But

Englishmen think even the punishment of hanging inadequate when such an outrage is committed by Musalmans upon Armenian women. Government is anxious to gag the press, and when this is done, brutal Englishmen of the above type will find it very safe to carry out their wicked designs.

71. The *Samvad Prabhakar* of the 4th August has the following:—

The cry about a press law has created a panic throughout India. Several editors of native news-

The Government's attitude towards the people. papers in Poona have been brought before the court on a charge of sedition. Mr. Tilak is in *hajut*, and is in disgrace with the Hindu community. Led by the Conservative party in England, the Anglo-Indians have made a resolve to deprive the native press of its freedom. The Government's equanimity has been perturbed, and it is labouring under an imaginary fear. The natives have simply become speechless and senseless.

This is, however, the time when Government has an opportunity of giving proof of its wisdom. Why has Government been so moved by an imaginary fear? What act of this inanimate people has so perturbed it? It is, indeed, difficult to understand what has led the Government to disgrace and wound the feelings of a people, whose loyalty is proverbial, whose first and foremost duty is to worship their sovereign, who feel pained if the slightest injury befalls their English rulers, who gave proof of their loyalty during the Sepoy Mutiny, who in the midst of great sufferings, did not forget to shed tears of joy on the occasion of the Jubilee celebration, and who feel extremely pained at the groundless suspicion and anxiety of the Government. The people of India put implicit reliance on the British Government, and they must know that they have no good to hope for when that Government becomes displeased with them.

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 7th August 1897.